1: Jochelson E-5 (1900-01) 1908 R94 Koryak R94

means of which a heavy stone anchor is attached to the lower corner of the net. After the net has been pushed into the water, the pole is pulled back and the shore end of the long top line from which the net is suspended is tied to it. Some fishermen tie this end to a stake driven into the bank of the river. The stone anchor is called čaqa'gɪn ("ground stone"); and the net, ɬoɬai'pañɪn, which means "into the eyes enters [the fish]." This name points to the casting of the net, because the fish becomes entangled in its meshes.

The ɬoɬai'pañɪn nets are set up along the seacoast as well as in rivers, in the latter case in quiet spots.

Measures for making this kind of net, — one of bone of whale, the other of the leg-bone of the wild reindeer, — and a wooden netting-needle, are shown in Fig. 71.

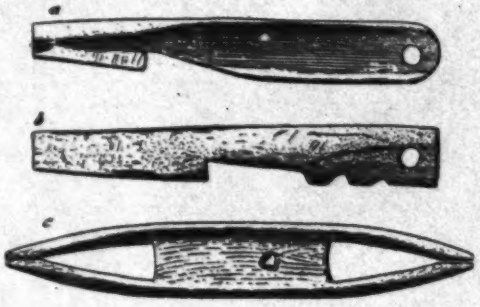

Fig. 71, *a* ($\frac{1}{1}\frac{1}{1}\frac{1}{2}$), *b* ($\frac{1}{1}\frac{1}{1}\frac{1}{2}$), Net-Measures; *c*, Netting-Needle. $\frac{1}{4}$ nat. size.

For catching the salveline and grayling, nets of the same type, made of nettle-thread, but with meshes of smaller size, with sinkers made of whale-vertebræ and with wooden floats, are set in the rivers. The Reindeer Koryak, who fish the salveline and grayling in summer in the tributaries of the larger mountain-streams, make their nets of sinew-thread, or buy nets made of nettle-thread from the Maritime Koryak, whose women are experts in nettle-working.

The Palpal Reindeer Koryak, who fish dog-salmon, humpback salmon, salveline, and rarely chawicha, in the Opuka, Po'qač, and Qayɪlɪn Rivers

Fig. 72 ($\frac{1}{1}\frac{1}{1}\frac{1}{2}$). Fish-Club. Length, 45 cm.

every summer, make nets principally of sinew-thread. The club for stunning the fish (Fig. 72) is usually made of heavy stone-pine wood.

Fig. 73 represents a fyke for salveline, with hoops. It is netted of nettle-thread. It is placed in shallow and swift places in the river. For this

1: Jochelson E-5 (1900-01) 1908 Ryy Koryak Ryy

212 438

to the elder of the Omotski Yukaghir Clan by the chief of the Kolyma district, the following signs were used: X (one ruble), □ (ten rubles), ● (a hundred rubles), and I (kopeks). The use of the three signs by Qači'lqut can be explained as an imitation of the old Russian signs by Qači'lqut's ancestors. At present Russian officials do not use these signs in their receipts. Following is a more detailed explanation of the use of the three signs, based on the statements of Qači'lqut himself.

Record from Memorandum-Book (Fig. 248).

1. One iron pot. The pot is represented by a circle.

2. Two tea-kettles. The tea-kettle is represented by a circle with a beak, the latter representing the spout. A little arc on the top stands for the handle.

3. Twenty-five pounds and a half of leaf-tobacco. The tobacco is represented by a bunch of leaves, and the fraction one-half is indicated by a dot. This arithmetical sign I have not found in the receipts of the tax-gatherers of the eighteenth century. It is Qači'lqut's own invention.

4. One large knife. The knife is represented by a long vertical line.

5. Two small belt-knives. The knife is represented by a vertical line smaller than the preceding one. In this memorandum, Qači'lqut has departed somewhat from his system by denoting the number 2 twice, — once graphically, and again by numerical signs.

6. Twenty pounds of wheat-flour. The flour is indicated by a black ring, which stands for a full bag of flour.

7. Six papers of needles. The paper is indicated by a rectangle, which stands for a paper filled with needles.

8. Fifty large needles. The place for indicating the object is left blank, which is equivalent to "ditto;" but under the numeral signs there is a long horizontal line, which signifies that the needles are of a larger size.

9. Calico prints for one shirt. The calico is represented by a horizontal line, which stands for a strip of cloth cut off from a bolt of goods.

10. One woollen shawl. The shawl is represented by a rectangle with fringe on the sides.

11. One tablecloth. The tablecloth is indicated in the same way as the shawl.

12. One scarf. The scarf is represented by a horizontal line with a fringe at the end.

13. Three arshins[1] of red cloth for a shirt.[2] The cloth, like the calico (No. 9), is represented by a horizontal but longer line. The color of the cloth is left to be implied, since the outside shirt is made by rich Koryak only of red cloth.

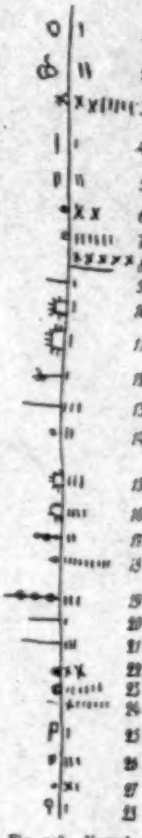

Fig. 248. Koryak Account.

14. Two plates. The plate is indicated by a ring, but of a smaller size than that for the pot (see No 1).

[804]

[1] An arshin is equivalent to two feet and a third.

[2] See p. 593.

23: Krasheninnikov N-3 (1736-40) 1764 Koryak

times to ſet little rods round their huts. When they kill a dog, one perſon holds it by the head, another by the tail, and a third ſtabs it in the ſide; when it is dead they ſtick it upon a ſtake, turning its face towards the neareſt burning mountain.

Their civil policy is as rude as their religious; they know nothing of dividing the year into months; they have names indeed for the four ſeaſons. They have only names for the four cardinal winds. Of the conſtellations they know the Great Bear, which they call, in their language, the wild rein-deer; the Pleiades they name the duck's neſt; and the Milky Way the ſcattered river.

The diſtance of places they reckon by their day's journey, which is between 30 and 50 verſts.

Before they were ſubject to the Empire of *Ruſſia* they never had any government or chief magiſtrate among them, only thoſe that were rich had ſome ſort of authority over the poor; nor before that did they know any thing of an oath. At preſent, inſtead of ſwearing upon the croſs or goſpel, our Coſſacks oblige them to hold a muſquet by the barrel, threatening, that whoever does not obſerve this oath will certainly be ſhot by a ball. This they are ſo much afraid of, that rather than clear themſelves by this oath, if guilty, they will confeſs their crime.

They are quite ignorant of all good manners, not only in common compliments, but in receiving ſtrangers, whom they treat with an air of ſuperiority. When they entertain their gueſts they don't oblige them to over-eat themſelves, as the *Kamtſchadales* do, but give them what they have in ſufficient plenty; their beſt victuals is fat meat, and all theſe barbarous nations are exceſſively fond of fat. The *Jakutſki* would loſe an eye for a piece of fat horſe fleſh, and the *Tchukotſkoi* for a fat dog. The *Jakutſki* know that the ſtealing of any cattle is puniſhed with the loſs of all their goods; yet, if they have an opportunity, they can't reſtrain themſelves from ſtealing a fat horſe, comforting themſelves amidſt